



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CHARACTER OF THE ANONYMOUS GREEK VERSION OF HABAKKUK, CHAPTER 3*

BY MAX L. MARGOLIS
Hebrew Union College, Cincinnati, Ohio

1. As is well known, the Codex Barberinus (=86 Holmes-Parsons) presents the third chapter of Habakkuk in a double translation; that is, in addition to the Septuagintal version (=86b), in another which is anonymous (=86a). The latter is found also in V (=23), 62, 147. A colophon in the Barberinus reads as follows: Τὴν ᾠδὴν τοῦ ἀμβακοῦμ οὐχ εἶρον συμφωνοῦσαν οὔτε τοῖς ὁ οὔτε ἀκόλα οὔτε συμμαχῶ οὔτε θεοδοτίωνι· ζητήσεις οὖν, εἰ τῆς εἴ τῆς ζ ἐκδόσεώς ἐστιν.

See Field, *Hexapla*, ad Hab. 3:2, and especially E. Klostermann, *Analecta zur Septuaginta* (1895), 50-60, where a fresh collation of the four manuscripts (and of the Complutensian text) is given.

2. From the extant fragments of E' and S' it became evident to Montfaucon (quoted by Field) that our anonymous version cannot be identical with either.

Compare the following examples: Verse 1, E'='AΣ ἐπὶ ἀγνομάτων, Anon. μετ' (var. μετὰ) ᾠδῆς; vs. 3, E'='AΣΘB ἐκ θαυμάν, Anon. ἀπὸ λιβός (graphic var. λουβός; but θεμαν V!); *ibid.*, E' Sela, Anon. μεταβολὴ διαψάλματος (var. διάψαλμα); vs. 5, E' mors = Σ θάνατος, Anon. πτώσις; *ibid.*, E' = ΣΘ ὄρνειον, Anon. τὰ μέγιστα τῶν πετηνῶν (var. πετεινῶν); vs. 10, E'='AΣΘ ἐντινάγματα ἰδάτων παρῆλθεν, Anon. ἐν τῇ τὸν ἐξαΐσιόν σου ὄμβρον διελθεῖν δι' αὐτῆς; vs. 13, E'='AΘ ἐξῆλθες εἰς σωτηρίαν, Anon. ἀνεφάνης ἐπὶ σωτηρία; *ibid.*, E'='A εἰς σωτηρίαν σὺν χριστῷ σου, S' δὰ Ἰησοῦν τὸν Χριστόν σου, Anon. ρύσασθαι τοὺς ἐκλεκτοὺς σου; *ibid.*, E' *denudasti*, sive *evacuasti*, *fundamentum usque ad collum*, Anon. ἕως ἀβύσσου τῆς θαλάσσης καταδύσσονται.

Montfaucon was certain that it must then be the Septima (Z'). Now Field (*Prolegomena*, p. xlvi) has cast doubt upon the very existence of a seventh version. The few instances from the Psalter may indeed be dismissed with Field as dubious; but there remain the two passages, Hab. 1:5 and 2:11, according to

* Preprinted from the forthcoming *William Rainey Harper Memorial Volumes*.

the testimony of Jerome, whose language is quite explicit ("reperi, exceptis quinque editionibus, id est, Aquilae, Symmachi, LXX, Theodotionis, et Quinta, in duodecim prophetis et duas alias editiones"). It is nevertheless strange that in the third chapter his Greek apparatus does not appear to have gone beyond the Sexta; had he known our translation, he certainly would have quoted it for verse 13.

3. Although three of the manuscripts containing our anonymous version, V, 62, 147, are Lucianic in character, it will not do to identify Anon. with Lucian. The Complutensian, which is strongly Lucianic, shows, it is true, remarkable agreements with Anon.; but its readings are apparently mixed. The readings from 22, 36, 48, 51, and Theodoret (all Lucianic) agree with Anon. in so few cases that it is impossible to class them and Anon. together. It is true, we find doublets which are characteristic of Lucian (vs. 2); but they are common to all texts.

On V, 22, 36, 48, 51, Theodoret, as Lucianic see Cornill, *Ezechiel*, p. 65; on the Complutensian, *ibid.*, p. 66; on 62, 147, Klostermann, *loc. cit.*, p. 51. Cod. 42, which according to Field is equally Lucianic, agrees with Anon. in the trifling omission of *καί*, vs. 7; more important is the agreement between Anon. and 239 (a manuscript whose affiliations are unknown) in vs. 4, *ἐκεῖ ἐπεστήρικται* (ἀπεστ. V, ἐστηρ. 239) ἡ δύναμις τῆς δόξης αὐτοῦ against *καὶ ἔθετο* (ἔθηκεν Compl.) ἀγάπησιν κραταιὰν (ἀγάπην ἰσχυρὰν Compl.) ἰσχύος (τῆς δυνάμεως Compl.) αὐτοῦ *Ἑ*.

V quite frequently abandons Anon. in favor of *Ἑ*. Thus, vs. 3, *ἐξ ὄρους φαρὰν* 62, 86a, 147: *ἐξ ὄρους κατασκίον δασέως* V = *Ἑ*^{c.a, c.b} *al.*; *ibid.*, *ὁ οὐρανός* 62, 86a, 147: *οὐρανοῦς* V = *Ἑ*; vs. 6, *αἱ ὁδοὶ αἱ ἐξ ἀρχῆς ἀλλοιωθῇσονται· αὐτοῦ ἕνεκα σεισθήσεται ἡ οἰκουμένη* 62, 86a, 147: *αἱ ὁδοὶ αἱ ἐξ ἀρχῆς ἀντὶ κόπων* V, cf. *πορίας* (var. *πορείας*) αἰωνίους (-ίας) αὐτοῦ (var. *αὐτῶν*; >40, *al.*) ἀντὶ (+ δὲ) κόπων *Ἑ*; vs. 8, *ἡ ὀργὴ* 62, 86a, 147: *τὸ ὄρημα* V = *Ἑ*; vs. 13, *ἐκλεκτοὺς* 62, 86a, 147: *χριστοὺς* V = *Ἑ*^{c.c} (vid *AQ, al.*). On the other hand, in two cases V stands alone against *Ἑ*: vs. 6, *διεθρύβη* 62, 86a, 147, cf. *Ἑ*: > V; vs. 8, *ἀνέβη* 62, 86a, 147, cf. *Ἑ*: *praem. κύριε* V.

A conclusive proof of the un-Lucianic character of our version is furnished by the rendering *ἀσφαλεῖς* for *נִצָּחִים*, vs. 19, *Ἑ* presenting the literal translation *ὥσὲ ἐλάφου* (var. *ὡς ἐλάφῶν*), exactly as the same word is rendered by Lucian, II Kings 22: 34 (*στηρίζων τοὺς πόδας μου ὡς ἐλάφου*).

4. It is worthy of note that in three instances Anon. appears to have influenced *Ἑ*.

Vs. 9, ܠܡܫܚܐ cf. *ἐχόρτασας*; vs. 14, ܠܡܫܠܠܐ ܠܡܫܠܠܐ cf. *τοὺς πεποιθότας ἐπὶ τῇ αὐθαδεΐᾳ αὐτῶν*; *ibid.*, ܠܡܢܐ > *Anon.*

A similar influence might be found in vs. 6, if we were certain about the meaning of ܠܡܢܐ (on the reading ܠܡܢܐ see Payne Smith s. v.). According to Nöldeke (*ZDMG*, XL, p. 729, footnote), the verb is taken by some of the native lexicographers to mean 'tremble,' while others assign to it the meaning 'conjecture.' The latter recalls the rendering of *Anon.*, *ἐξείκασεν*.

5. The author of our version was certainly a Jew.

Whereas all the other versions render ܡܫܝܚܐ, vs. 13, by *χριστούς*, *χριστόν*, *χριστῷ*, our version alone is careful to avoid the term because of its Christian associations, putting in its place the safer *ἐκλεκτούς* (so 62, 86a, 147). How far a christianizing exegesis could go is shown by the rendering of S', *διὰ Ἰησοῦν τὸν Χριστόν σου*. Aquila, who elsewhere replaces the Septuagintal *χριστός* by *ἡλειμμένος* (Ps. 2:2; Dan. 9:26), seems to have foregone caution in the present passage, to the delectation of Jerome ("Iudaeus Aquila interpretatus est ut Christianus").

6. Our version shows two doublets which it shares, however, with the majority of *℣* manuscripts.

Vs. 2, ܠܡܢܐ ܠܡܢܐ *℣*, *ἐν τῷ ἐγγίξειν τὰ ἔτη (ἐπι-)γνωσθήσῃ* (>68, 130, 311)· *ἐν τῷ παρῆναι τὸν καιρὸν ἀναδειχθήσῃ* (>239) = ܠܡܢܐ ܠܡܢܐ ; *ibid.*, ܠܡܢܐ ܠܡܢܐ *℣*, *ἐν τῷ παραχθῆναι* (var. *ταράσσεσθαι*) *τὴν ψυχὴν μου ἐν ὀργῇ* (ἔ. ὁ.> *Compl.*) *ἐλέους μνησθήσῃ* = ܠܡܢܐ ܠܡܢܐ and ܠܡܢܐ ܠܡܢܐ.

Especially characteristic of our version is the introduction from a parallel clause of a verb wanting in *℣*; a Greek synonym is naturally chosen.

Thus in vs. 2 (also in *℣*), *καὶ ἐξέστην* is resumptive of *καὶ εὐλαβήθην*, while *γνωσθήσῃ* is supplied from the following *ἐπιγνωσθήσῃ* or *ἀναδειχθήσῃ*. Similarly in vs. 4, *ἐπεστήρικται* resumes *ὑπάρχει αὐτῷ*; vs. 6, *ἀλλοιωθήσονται* corresponds to *ταπεινωθήσονται*; vs. 9, *σείσεις*, to *διεσκέδασας*; vs. 11, *ἐπέσχε*, perhaps to *ἐστάθη*.

7. Our version indulges in free renderings or paraphrase of an interpretative character, often suggesting religious scruples in the manner of the Targums.

Vs. 7, *οἱ κατοικοῦντες τὰς δέρρεις Μαδιάμ* over against *℣* *πτοηθήσονται καὶ* (κ.>42) *(αἱ) σκηναὶ γῆς Μαδιάμ*. The purpose is apparently to avoid the

personification of inanimate objects. For Targumic examples see Cornill, *loc. cit.*, p. 123.

Vs. 8, ἄρματα for \mathfrak{E} ἵππους covers up a mythological element.

Vs. 10, ἐν τῷ ἀντοφθαλμεῖν σε, \mathfrak{E} ὀψονταί σε. The mountains, as inanimate, are not to be endowed with sight.

Vs. 13, ἀνεφάνης, \mathfrak{E} 'AE'S' ἐξήλθες, $\Sigma\Theta$ *egressus es*. A well-known Targumic device; cf. here $\mathfrak{A}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{H}\mathfrak{H}$.

Ibid., καταδύσσονται, free for $\mathfrak{E}\mathfrak{D}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{H}$.

Vs. 14, μετὰ δυνάμεώς σου = $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$ / $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$, paraphrastic.

Vs. 16, τὰ σπλάγχνα μου, more decorous than \mathfrak{E} ἡ κοιλία μου = $\mathfrak{B}\mathfrak{T}\mathfrak{T}\mathfrak{H}$ (the same purpose is subserved by καρδιά $\mathfrak{K}^{\text{c.a.}}$, c.b *al.*). Similarly, *ibid.*, κατ' ἐμαντὸν ἐταράχθη for \mathfrak{E} καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἕξις (var. ἰσχὺς) μου = $\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$ $\mathfrak{A}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$. On aesthetic euphemism in the ancient versions see Frankel, *Vorstudien*, § 31; Geiger, *Urschrift*, pp. 385 ff.

Free is the rendering in vs. 17, ἡ ἐλαία ἐξίτηλος ('evanescent, extinct,' a hapax legomenon in OT Greek) ἔσται, \mathfrak{E} ψεύσεται ἔργον ἐλαίας = $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$ $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$; and vs. 19, ἀσφαλείς, an interpretative paraphrase for \mathfrak{E} ὥσει ἐλάφου (var. ὥς ἐλάφων) = $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$.

Vs. 19, ἔδωκέ μοι ἰσχὺν is less anthropomorphic than \mathfrak{E} δύναμῖς (var. ἰσχὺς) μου = $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}$.

An interpretative addition seems to be also τῶν ἐχθρῶν μου vs. 19 (cf. τοὺς ἐχθρούς Procop.), just as τοὺς τραχήλους paraphrases \mathfrak{E} τὰ ὑψηλά = $\mathfrak{H}\mathfrak{T}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}\mathfrak{T}\mathfrak{H}$.

8. Our version also strives after idiomatic Greek constructions, while \mathfrak{E} affects a hebraizing literalness.

Thus we find subordination (participial or infinitive construction) in the place of Hebrew co-ordination: vs. 6, στὰς διεμέτρησεν, κατανοήσας ἐξείκασεν for ἔστη καὶ ἑσαλεύθη, ἐπέβλεψεν (var. κατενόησεν) καὶ (δι)ετάκη; vs. 10, ἐν τῷ ἀντοφθαλμεῖν σε παραχθήσονται, \mathfrak{E} ὀψονταί σε καὶ ὠδυνήσουσιν (var. εἰδὼν σε καὶ συναλγοῦσιν).

9. The exegetical position of our version, whether in matters of punctuation, accentuation, rendering of words, or interpretation in general, is on the whole modern, if we may take the exegesis of the Vulgate as a standard of modernity. But, as a matter of fact, it becomes evident upon examination that in the development of scriptural exegesis a fixed chronology is impossible. Sometimes we find a rendering which is by no means obvious, running counter to what we are wont to designate as the

traditional interpretation, in supposedly late versions, the Targum for instance; and vice versa. Apparently there must have existed for a long period marked fluctuation in the conception of scriptural words or contexts, corresponding to the unsettled state of the consonantal text itself. Deviations from the received punctuation and accentuation may be met with even in Aquila.

Examples: (a) Punctuation. וְשָׁם and וְשָׁם ; vs. 4, וְשָׁם אָנוֹן . (*ἐκεῖ ἐπιστήρηνται*; I take the verb as an amplification by the translator, see above, § 6; it is possible, however, that we have here a doublet, that is, *ἐπιστήρηνται* = וְשָׁם , passivum pro activo) Ⓢ (*et ibi*): וְשָׁם Ⓢ (*καὶ ἔθετο*) 'A Ⓢ (*et posuit*).

Vocalization. Vs. 2, בְּקֶרֶב primo Ⓢ = Anon. ⓈⓈ (*ἐν μέσῳ*) Ⓢ (*ἐντός*): בְּקֶרֶב 'A (*ἐν τῷ ἐγγύζῃ*); בְּקֶרֶב secundo: בְּקֶרֶב Anon. Ⓢ (*ἐν τῷ ἐγγύζῃ*, *ἐν τῷ παρῆναι*).

Ibid., וְשָׁם Ⓢ = 'A (*τὰ ἔτη*) Ⓢ (*τῶν ἐνιαυτῶν*) Ⓢ (*ἐτῶν*): וְשָׁם Anon. Ⓢ (*δύο*).

Vs. 5, דָּבָר Ⓢ = 'A (*λομὸς*) Ⓢ (*θάνατος*) E' (*mors*) Anon. (*πτῶσις*, elsewhere = נִגְדָה , נִגְפָה ; cf. also דָּבָר Sir. 50:4): דָּבָר Ⓢ (*λόγος*) Ⓢ (*sermo*).

Vs. 6, וַיִּתֵּר Ⓢ = Ⓢ (*καὶ (δι)ετάκη*, passivum pro activo, cf. Ⓢ *et dissolvit*¹): וַיִּתֵּר Anon. (*καὶ ἐξείκασεν*²).

¹ The meaning was derived from וַיִּתֵּר 'unfasten, loosen,' *λύειν* (Ps. 104 (105):20; 145 (146):7), *διαλύειν* (Isa. 58:6), *solvere* (*ibid.*). *Διαλύειν* is used to render $\text{נָמַס$ (Judg. 15:14), which in a number of instances is rendered by *τήκεσθαι* and its compounds; in other words, (*δια*)*λύεσθαι* and *τήκεσθαι* are synonyms. וַיִּתֵּר , in the mind of the translator, could be used in the sense of 'breaking up, liquefying,' quite as well as its Aramaic equivalent וַיִּתֵּר , which means 'loosen' (Dan. 3:25; in a figurative sense, *ibid.*, 5:6), but also 'dissolve' (cf. وַיִּתֵּר *liquefactus est* in a quotation from Ephrem Syrus, Brockelmann, p. 387b). וַיִּתֵּר 'soften, dissolve,' e. g., Pesahim 44b, whence the biblical $\text{מִשְׁרָה$ Num. 6:3 is, of course, a different root; see Brown-Driver-Briggs, *Lexicon*, p. 1056a, and references. According to Ibn Ḡanaḥ (s. v. נָתַר), it is quite possible that וַיִּתֵּר derives its meaning of 'unfastening' from נָתַר 'spring up;' but see Brown-Driver-Briggs, p. 684a. With ⓈⓈ goes Ibn Ezra who paraphrases נָמַס . It is probable that Ⓢ *בלביליון* 'he confounded them' presupposes the same etymology. It is also to be noted that וַיִּתֵּר Job 37:1 is rendered *καὶ ἐλύθη* 'A.

² *Εἰκάζειν* 'liken, compare, infer from comparison, conjecture, guess,' is found for וַיִּתֵּר 'think of' Ps. 47 (48):10 Ⓢ , וַיִּתֵּר 'calculate, reckon' Prov. 23:7 Ⓢ (*εἰκάων* = וַיִּתֵּר), cf. Mishnic וַיִּתֵּר 'estimate,' Hulin 7:4, hence *εἰκασμοί* for וַיִּתֵּר Gen. 26:12 'A; Wisd. 8:8 *εἰκάσει* Ⓢ = Ⓢ *aestimatus* Ⓢ , 9:16 *εἰκάσομεν* = Ⓢ *aestimamus* Ⓢ , 19:18 *εἰκάσαι* = Ⓢ *aestimari* Ⓢ . The passive *εἰκάσθαι* corresponds to וַיִּתֵּר Jer. 26 (46):23. וַיִּתֵּר 'spy out, explore' Num. 13:2 is a synonym of וַיִּתֵּר , *ibid.*, 21:32, and therefore of וַיִּתֵּר ; cf. Judg. 18:2. Our translator found in וַיִּתֵּר the exact counterpart to וַיִּתֵּר *διεμέτρησεν*: "He stood, and measured the earth; he beheld, and explored the nations." See below. Of course, the form וַיִּתֵּר may have been taken as an equivalent of וַיִּתֵּר , that is, in the language of our grammars, as a form after וַיִּתֵּר analogy (see König, *Lehrgebäude*, I, 171).

Vs. 7, תָּחַת 𐤕 = 𐤕 'AΘ (ἀντι) Σ (διά): תָּחַת Anon. (σεισθήσεται; cf. Job 4:14 διασειείν (var. συσ-) = הִפְחִיר; הָתָּה, יָרָא and פָּחַד are synonyms; cf. Deut. 1:21; Ps. 27:1. Σ αὐτοῦ ἔνεκα = לִי, cf. Isa. 59:20 ἔνεκεν Σειῶν = לְצִיּוֹן).

(b) Accentuation. Vs. 4, מִיָּדוֹ לִי קַרְנִים 𐤕 = Anon. (κέρατα ἐκ χειρὸς αὐτοῦ ὑπάρχει αὐτῷ): לִי קַרְנִים מִיָּדוֹ 𐤕 (κέρατα ἐν χερσὶν αὐτοῦ; that is, 𐤕 connects לִי with מִיָּדוֹ and sees in the former an amplification of the pronominal suffix in the noun; cf. Fried. Delitzsch, *Hiob*, p. 151).

Vs. 11, לְאֹרֶךְ חַצִּיָּהּ יִהְיֶכּוּ יְהִלְכוּ 𐤕 = Anon. (κατὰ τὸ φέγγος τῶν βολίδων σου πορεύονται): לְאֹרֶךְ חַצִּיָּהּ יִהְיֶכּוּ 𐤕 (εἰς φῶς βολίδες σου πορεύονται).

(c) Meaning of words. Vs. 5, רֶשֶׁת Anon. τὰ μέγιστα τῶν πετηνῶν (var. πετεινῶν) = 'A (πηγῶν) ΣΘΕ' (ὄρνειον). The word is given the meaning 'bird,' 'birds,' (ὄρνεις, πτηνόν, πετεινά, οἰωνός; עוֹף, עוֹפּוֹת, חֲסִיד, מְנָן, מְנָן, מְנָן; avis, aves), specifically a bird of prey, 'vulture,' 'eagle' (γύψ, ἀετός; منه طائر اخلف به ان يكون خاصة للجراح Deut. 32:24; Job 5:7; 'A Deut., Job, Ps. 77 (78):48; Σ Job, Ps. 75 (76):4; 77 (78):48; 𐤕^{QJ} Deut.; Σ Deut., Job; 𐤕 Deut., Job; Exod. rabba, chap. 12; Rashi on the two Ps. passages; Ibn Ġanaḥ. See Gesen. *Thesaurus* for an etymology based on Arabic, which, however, is rejected as uncertain. Perhaps the signification is a purely conjectural one derived from the passage in Job. 𐤕^{AQ}. 26. 233 ἐν πεδίλοις (πεδειλοις), seems to have taken רֶשֶׁת in the sense of 'shackles,' cf. رَسَفَ 'walk like a shackled man,' رَسَفَ 'drive (a beast) in hobbles' (Hava). The variants (εἰς πεδιά, εἰς πεδιαν, εἰς παιδειαν) are apparently corruptions in Greek.

Vs. 6, יִמְדֵּד Anon. διεμέτρησεν = 𐤕 𐤕 et mensus est 𐤕, which is the obvious sense. 𐤕 καὶ ἐσαλεύθη, passivum pro activo, = 𐤕 וְאָדַע, assumes, perhaps correctly, a root מִדַּד || מִדַּד, just as מִדַּד corresponds to מִדַּד (Ps. 99:1; also 72 (73):2, where 𐤕 ἐσαλεύθησαν = מִדַּד/מִדַּד). It is unnecessary to read יִמְדֵּד (Guthe) or יִמְדֵּד (Wellhausen).

Ibid., שָׁחָה Anon. ταπεινώθησονται = 𐤕 𐤕 incurvati sunt 𐤕, again the obvious meaning. 𐤕 ἐτάκησαν from שָׁחָה (or שָׁחָה, שָׁחָה) 'melt away,' Arab. سَاح, Ethiop. ሰሐ: , Syriac ܫܚܐ and ܫܚܐ (Nöldeke, *ZDMG*, XXX, p. 186, footnote); cf. Ps. 41 (42):7 תִּשְׁתַּחֲוֶה κατατήκεται Σ, 12, תִּשְׁתַּחֲוֶה κατατήκη Σ; Sir. 43:10 ἐκλυθῶσι = יִשְׁחָה/יִשְׁחָה (so correctly Peters).

Vs. 16, יִבְדֶּנּוּ Anon. πολεμοῦν takes the verb as denominative from בָּדַד (see Brown-Driver-Briggs, s. v. בָּדַד). Perhaps we should point

יִגְדְּנָה in order to explain Anon. (but see Kimḥi); *℣ accinctum*, of course, presupposes the same etymology.

(d) Interpretation in general. The Hebrew tenses being ambiguous (the imperfects may be taken aoristically, and the perfects prophetically; see Nowack's commentary), it would be of interest to know how they were understood by the ancient versions. From the paraphrastic explicitness of *℣* it is clear that it interprets vss. 3-15 as a historical retrospect, while the framework is taken in an eschatological sense, exactly in the manner of our own Authorized Version. With the exception of יִדְרִלָּהּ, vs. 10, the imperfects are taken in a future sense by *℣*. The rendering in *℟* fluctuates between future, past, and present. Anon. has the future, except for תִּרְכַּב vs. 8, תִּעָר, vs. 9, תִּבְקַע (aorist and future) *ibid.*, יִבֹּא and אֵרָבֶן vs. 16, which are rendered aoristically, and יִדְרִכֵּנִי vs. 18, for which the present (var. the perfect) is used. *℣* in the main agrees with Anon.; but note the future for תִּרְכַּב, תִּבְקַע; future with aoristic variant for תִּעָר; present with future variant for יִדְרִכֵּנִי. Marti's interpretation of our psalm as a description of the coming manifestation of the Lord in language reminiscent in part of the traditional theophanies is borne out by the majority of the ancient versions; in vs. 3 the future is attested by 'AΣΘΕ', in addition to the versions mentioned.

Vs. 9, תִּבְקַע אֶרֶץ נְהָרוֹת Compl. δ ποταμὸς σχίζεται τῇ γῇ, passivum pro activo, taking אֶרֶץ as subject, נְהָרוֹת as object, and תִּבְקַע as 3 pers. fem.; *℣ fluvios scindes terrae* = 'A ποταμὸς σχίσους γῆς takes תִּבְקַע as 2 pers. masc. and connects נְהָרוֹת and אֶרֶץ in a status constructus relation; *℣ ποταμῶν* (var. ποταμῶ, ποταμοῖς) ῥαγίσεται (ῇ) γῇ, passivum pro activo, similarly takes תִּבְקַע as 2 pers. masc. and connects the two nouns in a status constructus relation of an inverse order; the same interpretation seems to underlie *℟* (כִּי אֵין מַנְהֵל מִן הַיָּם וְהַיָּם יִבְקַע). Anon. ποταμὸς διεσκέδασας καὶ γῆν σείσεις also takes תִּבְקַע as 2 pers. masc. and the two nouns as co-ordinate objects, the verb being rendered doubly (see above, § 6). Ibn Ezra and Kimḥi also take the verb as 2 pers. masc. with אֶרֶץ as the first and נְהָרוֹת as the second (predicative) object.

Vs. 10, הָרִים אֵין Anon. ὄρη adheres to the simple sense (*peshaṭ*); *℣ λαοί* is haggadic, cf. Mic. 6:2 λαοί (*βουνοί* AQ*, *al.*: ὄρη Q^{ms}), cf. *℣* (according to Kimḥi) אֲבֹהֶתָא and Roš hašanah 11a = Exodus rabba, chap. 15 and 28, הָרִים אֵלָא אֲבֹתָא.

10. The Hebrew text underlying Anon. shares a number of variations with *℣*, but has also some of its own.

(a) Vs. 1, **עַל שְׁנֵינֹתָ** **℥** *al segionoth* Jerome = 'ΑΣΕ' (ἐπὶ ἀγνοημάτων) **Θ** (ἐπὲρ τῶν ἀκουσασμῶν, see Field) **Υ** (*pro ignorantiiis*) **℥** (**כשלוּתָ**): **עַל הַגִּיטָה** ? Anon. **℥** (μετ' ὧδης³).

Vs. 2, רִאֲתִי \mathfrak{H} (Δ_{and}) \mathfrak{T} (רִחִילִית) \mathfrak{V} (*et timui*) Anon. \mathfrak{E} (καὶ ἐλάβήθην, var. ἐφοβήθην, correction after $\mathfrak{H}?$): רִאֲתִי Anon. \mathfrak{E} (κατενόησα⁴).

Ibid., תִּיְיָהוּא H'A (ζώωσσαν αὐτό) Θ (ζώωσσαν αὐτόν) Σ (ἀναζώωσσαν αὐτόν)
 F (*vivifica illud*) ט (דִּיהֶבֶת לְהוֹן חַיִּים): Anon. ט (ζών) Z (مُتَا).

Ibid., תודיע \mathfrak{H} (*notum facies*) \mathfrak{T} (את עתיד להודיע): תודיע
 Anon. \mathfrak{E} (*ἐπιγνωσθήση, ἀναδειχθήση*) \mathfrak{S} (\S , 22).

Ibid., רַחֵם ℣ Anon. & secundo (ἐλέους) ⚡ (رَحْمَةٍ) ⚔ (ברחמיו) ⚖
(*misericordiae*): רַחֵם Anon. & primo (τὴν ψυχὴν μου).

Vs. 8, חרה ^א (ח): תחרה Anon. & (ὀργισθῆς var. ὀργίσθης) &
(הרה רגז מן קדמך) & (*iratus es*).

Vs. 15, דְּרַבְרָבָא (דִּבְרָא): הַדְרָבָא Anon. & (ἀνεβίβασας, ἐπεβίβασας; var. ἐπιβιβᾶς, ὑπερήγαγες⁵).

Ibid., חָמַר 𐤇𐤍𐤕 (سجما) 𐤉 (דגור) 𐤅 (*in luto*): חָמַרְי Anon. 𐤇 (ἐτα-
ράχθη,⁶ with מִים as subject; (συν)ταράσσοντας, with מִים as object).

Vs. 16, רָקַבּ 𐤓𐤕 (putredo): רָעַד? Anon. 𐤔 (τρόμος) 𐤓 (𐤀𐤌𐤁) 𐤔 (𐤀𐤌𐤁).

Note the following instances where Anon. goes with \mathfrak{H} , while \mathfrak{G} varies:

Vs. 9, תַּעֲרֹר \mathfrak{H} Anon. (ἐξεγέρθη) \mathfrak{S} (سُعِّرَ) \mathfrak{V} (*suscitam*, activum pro passivo): תַּעֲרֹר⁷ ? \mathfrak{U} (ἐνέτεινας, var. ἐντεινῆς).

Vs. 10, מֵיִם זָרִים אֲנִי Anon. (ἐν τῷ τὸν ἐξαισίον σου ὄμβρον διελθεῖν δι' αὐτῆς) S (حِجَابًا، حَبْلًا) T (עַדוּר) V (*gurges aquarum transiit*) A S M E' (ἐντανάγματα ὑδάτων παρήλθεν): מֵיִם זָרִים אֲנִי (σκορπί-ζωη^s (var. διασπερείς^s) ὕδατα πορείας (αὐτοῦ)).

Vs. 12, **ⲧⲥⲱⲛ** & Anon. (ἐγερόθη) **Ⲅ**^{86b} (συμπατήσεις): **ⲧⲥⲱⲛ** **Ⲅ** (ὁλι-
γώσεις, var. ἐλαττώσεις).

³ Cf. Ps. 9:16 הָיָה עֵלַי הַקֶּדֶן Hebr. εγγαυον & 'A ῥόη; 91 (92):3 עֵלַי הַקֶּדֶן & μετ' ῥόης. Hence the retroversion נְגִיבוֹת (Graetz, *al.*) is superficial. Possibly no variant need be assumed at all; cf. Ps. 7:1 שֹׁפָר & ψαλμός.

⁴ *κατανόειν* = *ראה* Gen. 42:9 and elsewhere. In keeping with the parallelism, we should probably read *מעשה* for *שמעה*.

⁵ רכבת (Graetz) is a superficial retroversion.

⁶ Cf. *παράσσειν* = חמר Ps. 45 (46):3; חמרמר Lam. 1:20; 2:11.

⁷ For עריה & probably read ערר; so Wellhausen, *alii*.

⁸ σκορπίζειν = זָרָה Mal. 2:3; Ezek. 5:12; διασπείρειν = זָרָה Jer. 15:7. πορεύεσθαι = עָבַר Num. 20:19 and elsewhere.

Vs. 13, יסֹד עֲרֹת יִסֹד Anon. (ξως ἀβύσσου τῆς θαλάσσης, free): עֲרִית יִסֹד? E'V (*denudasti fundamentum*): עֲרִית יִסֹד © (*ornasti fundamentum*): אֶסֶד עֲרֹת & (ἐξ-ήγειρας δεσμούς).

Vs. 16, יִגְדֵּפוּ יִגְדֵּפוּ Anon. (πολεμοῦν, see above, § 9): יִגְדֵּפוּ & (παρourkeίας μου).

Vs. 17, מִמְּכָלָה מִמְּכָלָה Anon. (ἐκ μάνδρας) & (מִמְּכָלָה) V (*de ovili*): מִמְּכָלָה & (ἀπὸ βρώσεως).

(b) Vs. 4, חִבִּיּוֹן חִבִּיּוֹן A (*absconsionem*) Σ (*absconditam*) © (*absconsio*) V (*abscondita est*)⁹ T (דְּהוּוֹת מַטְמֵרָא)⁹ & (ἀγάπησιν¹⁰): צִבְיֹן¹¹? Anon. (ἡ δύναμις).

Vs. 6, עַד עַד & (מַחֲכָכִים) T (דְּמַלְקָדְמִיר) V (*saeculi*): עַד? & (βίᾱ), > Anon.

Vs. 7, אָוֶן אָוֶן & (κόπων) A (*ἀνωφελούς*) Σ (*ἀδικίαν*) © (*ἀδικίας*) & (אָוֶן) T (לְטִעוּתָא) V (*iniquitate*): אָוֶן Anon. (ἡ οἰκουμένη).

Vs. 9, שְׁבָעוֹת שְׁבָעוֹת V (*iuramenta*) T (בְּדִיל קִיּוּמָה) > & (הַשְׁבָּעָה) Anon. (ἐχόρτασας) & (מַשְׁבָּחִים).

Ibid., אָמַר אָמַר & (עַמְלָאִי) T (מִימְרָה) V (*quae locutus es*) & (λέγει, var. εἶπεν, + κύριος): שְׁמֵר¹²? Anon. (τῆς φαρέτρας αὐτοῦ).

Vs. 10, רוּם רוּם & (τὸ ὕψος) & (מְרוּמָא) T (מְרוּמָא) V (*altitudo*): קוֹל¹³ Anon. (μεῖζον).

Vs. 13, מִבֵּית רָשָׁע מִבֵּית רָשָׁע & (מִבֵּית רָשָׁע) T (מִבֵּית רָשָׁע) V (*de domo impii*): מִבֵּית רָשָׁע & (ἀνόμων (var. ἀσεβών) θάνατον): מִבֵּית רָשָׁע Anon. (ἀνθρώπων ὑπερηφάνων).

Vs. 14, נִקְבָּת נִקְבָּת & (διέκοψας, var. διεμέρισας) & (فَسَدَ) T (בּוֹעֵתָא) V (*maledixisti*)¹⁴: נִקְבָּת Anon. (ἐξεδίκασας).

Ibid., בְּמִטְרִי בְּמִטְרִי & (עַמְלָאִי) T (בְּמִטְרִי) V (*sceptris eius*): בְּמִטְרִי Anon. (μετὰ δυνάμεώς σου).

Ibid., פְּרִיזוֹן פְּרִיזוֹן & (δυναστῶν, var. δυνατῶν) & (מְלָכִים) T (וְגִיבְרִי) V (*bellatorum eius*)¹⁵: פְּרִיזוֹן¹⁶ Anon. (τῶν ἀμαρτωλῶν).

⁹ From חֶבֶה = חֶבֶה.

¹⁰ From חֶבֶה = חֶבֶה.

¹¹ Cf. δύναμις צִבְיֹן Isa. 28:1 Al.: cf. צִבְיָא Num. 4:23 Al. and elsewhere. Possibly τῆς δόξης αὐτοῦ = צִבְיֹן is a synonym of תְּפָאֶרֶת cf. Isa. 28:1: צִבְיָא תְּפָאֶרֶת; δόξα = תְּפָאֶרֶת *ibid.* Al.); the inversion as Isa. 62:8 κατὰ τῆς δόξης (var. ισχύος) τοῦ βραχίονος αὐτοῦ = רִבְזוֹעַ עֲזָא. For the interchange of ח and צ (Old Hebrew script) see the examples adduced by me in ZAW, XXV, 321.

¹² Cf. φαρέτρα = מִשְׁמֶרֶת Jer. 28 (51):12.

¹³ Cf. Deut. 27:14.

¹⁴ Cf. Lev. 24:16.

¹⁵ Cf. Judg. 5:7 & B.

¹⁶ Cf. Ezek. 18:10 'A.

Ibid., יִסְעֲדוּ 𐤀𐤓 (σεισθήσονται, var. σαλευθήσονται) 𐤔 (? ברוח עלעוליך) 𐤕 (venientibus ut turbo): יִסְעֲדוּ¹⁷ Anon. (οἱ πεποιθότες) 𐤌 (جند).

Ibid., לְהַפִּיצֵנִי 𐤀𐤕 (ad dispergendum me): לְהַפִּיצֵנִי 𐤔 (ἐν αὐτῇ (δι)ανοίξουσι): > Anon. 𐤌.

Ibid., כְּמִי 𐤀𐤓 (ὡς) 𐤌 (ὥστε) 𐤕 (sicut eius): > Anon. 𐤌.

Vs. 16, שְׁמַעְתִּי 𐤀𐤓 (ἤκουσα) 𐤔 (שמעית) 𐤕 (audivi): שְׁמַעְתִּי 𐤔 (ἐφύλαξα Compl., -ξάμην cet): שְׁמַעְתִּי Anon. (ἐταξάμην).

Ibid., אֲנִיחָה 𐤀𐤓 (ἀνα(var. κατα)παύσομαι) 𐤕 (requiescam): אֲנִיחָה ? Anon. (φυλάξεις).

11. Unsolved problems of identification:

Vs. 8, ὁ προέβης = ?; vs. 11, φῶς τὸ λαμπρόν = ?; *ibid.*, τὸ δὲ φέγγος = ?; vs. 19, ταχύσας κατεποιόσατο = ?; 𐤔 vs. 13, βαλεῖς (var. ἔβαλες) = ?; vs. 14, χαλίνους (var. ἡνίας) = ?.

¹⁷ Cf. βοήθεια = מְסַדֵּד/מְסַדֵּד Isa., chaps. 30, 32, and βοηθεῖν = סָדַד Ps. 118 (119):117, סָדַד II Esdr. 5:2. סָדַד is thus a synonym of נָעֲזַר, נִסְמַךְ, נִשְׁעַן.